

Bound 23.

Mr. *S T E N N E T T*'s
THANKSGIVING SERMON,

Preach'd on the 27th of *June* 1706.



A
S E R M O N

Preach'd on

Thursday the 27th of June 1706.

Being the Day appointed by Her Majesty for a

Solemn Thanksgiving
To Almighty GOD

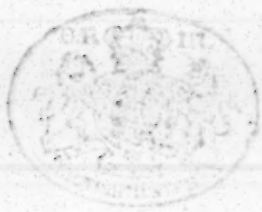
F O R T H E

Late Glorious PROGRESS of Her
Majesty's Arms and those of her Allies
in *Flanders* and *Spain*.

By JOSEPH STENNETT. *K*

L O N D O N ;

Printed for J. Baker at Mercers Chappel in *Cheapside*, A. Bell at
the Cross-Keys and Bible in *Cornhil*, S. Crouch at the Corner
of Popes-head Alley in *Cornhil*, and D. Brown at the Black
Swan without *Temple-bar*. 1706.



Deut. XXXIII. 29.

*Happy art Thou, O Israel! Who is like unto Thee, O People
sav'd by the L O R D! the Shield of thy Help, and who
is the Sword of thy Excellency! And thine Enemies shall
be found Liars unto Thee, and Thou shalt tread upon
their High Places.*

WHEN *Moses* the Law-giver and Judg of *Israel*, and the greatest Prophet under the Old Testament, was admonish'd of his approaching Death; the very day he receives an Order from Heaven to ascend Mount *Nebo* and die there, he takes his solemn Leave of that People, whom he Chap. 32. had brought out of *Egypt*, and conducted thro the Wilderness 48, 49. to the Borders of *Canaan*: And this he does first by a Prophetick Song in the foregoing Chapter, which contains an account of the great Blessings God would bestow on 'em in case of their Obedience to his Commands, and of the terrible Judgments that would pursue 'em, if they should revolt from the true Religion; and then by pronouncing particular Blessings on the several Tribes of *Israel* in this Chapter, which he concludes with a general Blessing on the whole Nation.

'Tis true, the Name of *Simeon* is not here mention'd among the rest of the Tribes, who are distinguish'd by the Names of their Fathers; but some *Greek* Copies of the *Septuagint* make the Tribe of *Simeon*, who was next in order of Birth to *Reuben*, share with his Posterity the Blessing contain'd in the 6th Verse, which they thus render; *Let Reuben live and not die, and let Simeon be many in number*: Tho some Interpreters are better pleas'd with the *Targum* of *Jonathan*, which finds a place for *Simeon* in the Blessing of *Judah*, because when the

B

Land

Land of Promise came to be divided, the Sacred Text says,
 Josh. 19. 1. *their Inheritance was within the Inheritance of the Children of*
 Judg. 1. 3. *Judah*; and therefore the Expeditions made by this Tribe a-
 gainst the *Canaanites*, were in concert with the Tribe of *Simeon*.

But whatever difficulty there may seem in assigning them a
 distinct Blessing in this Chapter, there is no room to doubt of
 their Interest in that general and comprehensive one which
 closes it.

As it was the usual Practice of the antient Patriarchs to
 bless their Children a little before their death, as appears in
 Gen. 27. the Instance of *Isaac*, who when he was dim with Age, and
 in the daily expectation of Death, pronounc'd a Blessing on his
 Gen. 48. two Sons; and of *Jacob*, who by Faith when he was dying blest
 Heb. 11. 21. both the Sons of *Joseph*, and then all his own Sons, who were
 Gen. 49. the Heads of the Tribes of *Israel*: So *Moses*, who was King in
 Deut. 33. 5 *Jeshurun*, as the common Father of this People, piously re-
 commends 'em to the Care of Heaven, and predicts the great
 Favours and Privileges with which God design'd to honour
 'em, as the beginning of the Chapter assures us: *And this is*
 Ver. 1. *the Blessing wherewith Moses the Man of God blest'd the Children*
of Israel before his death.

After the particular Blessings pronounc'd on the different
 Tribes, he foretels the Prosperity of the whole Body of that
 People, who were under the special Protection of the True
 God whom they worship'd, and going to be introduc'd by his
 Power into the Possession of a very pleasant and fruitful Coun-
 try. The Terms he uses on this occasion are very lofty, and
 express a very sensible Pleasure in the Mind of him that utter'd
 'em: *There is none like to the God of Jeshurun, who rides upon*
 V. 26, 27, 28. *the Heaven for thy Help, and in his Excellency on the Sky: The*
Eternal GOD is thy Refuge, and underneath are the Everlasting
Arms; and he shall thrust out the Enemy from before thee, and
shall say, Destroy them. Israel then shall dwell in safety alone; the
Fountain of Jacob shall be upon a Land of Corn and Wine; his
Heavens also shall drop down Dew.

And now the Review he takes of the Great Things God had
 already

already done for 'em, together with the Prospect he has of the new Miracles the Almighty was about to perform in their favor, throws him into a Transport of Joy and Wonder, and makes him celebrate their Happiness after a very elegant manner in our Text: *Happy art Thou, O Israel! Who is like unto Thee, O People sav'd by the LORD! the Shield of thy Help, and who is the Sword of thy Excellency! And thy Enemies shall be found Liars unto Thee, and Thou shalt tread upon their High Places.*

In which Words the Prophet

1st, Admires the happy State of the *Israelites* above all other Nations; *Happy art Thou, O Israel! Who is like unto Thee!*

2^{dly}, Declares wherein their Happiness consisted; viz. in the Favor of God, by whom they were defended from their Enemies, and made to triumph over 'em: which is express'd in these Terms; *O People sav'd by the Lord! the Shield of thy Help, and who is the Sword of thy Excellency! And thy Enemies shall be found Liars unto Thee, and Thou shalt tread upon their High Places.*

1. As to the Terms in which *Moses* admires the peculiar Happiness of *Israel*, they have a great deal of force in 'em in the Original. The word here translated [Happy] is the same that is frequently us'd by the Psalmist to signify the great Happiness that attends a religious Course of Life: *Blessed is the Man.* Psal. 1. 1. says he, *who walks not in the Counsel of the Ungodly, &c. Blessed* Psal. 119. *are the undefil'd in the way, who walk in the Law of the Lord.* 1, 2. *Blessed are they who keep his Testimonies. Blessed is every one that* Psal. 128. 1. *feareth the Lord.* In all which places the word [Blessed] might be render'd [the Blessedness or Happiness] or if our Language would bear it [Happineses] according to the *Hebrew* Idiom, and imports as much as when we say in *English*, O the Happiness of a pious Man! O the many Blessings that accompany the Exercise of Holiness and Religion! The same Emphasis is in our Text where the same Word is employ'd: *Happy art Thou, O Israel! or Thy Happiness, O Israel! i. e. How great is thy Happiness! How numerous the Blessings that attend thee, O*
B 2
Israel!

1 Kings
10. 8.

Israel! Thus the Queen of Sheba, charm'd with the Order and Magnificence of Solomon's Court, and with the Wisdom of his Discourses, cries out in an Extasy of Wonder, *Happy are thy Men, &c.* [or, O the Happiness of thy Men!] *the Happiness of these thy Servants! who stand continually before thee, who hear thy Wisdom.*

Y. 26.

[*Happy art thou, O Israel! Who is like to thee!*] i. e. Who may compare with thee for Happiness! What Nation can boast of so many Blessings and Privileges as are enjoy'd by thee! The Prophet had just before said, *There is none like the God of Jeshurun*; and now he declares there is none like the People that worship'd him. What God so great as *Jehovah!* What People so happy as *Israel!* He challenges the whole World to produce the like Instance of a happy Nation: O *Israel, who is like to thee!* Just as he before appeals to the Judgment of their Enemies, whether their Idol Deities were to be compar'd to the God of *Israel*: *For their Rock (says he) is not as our Rock, even our Enemies themselves being Judges.*

Ch. 32. 31.

2 Sam. 7.
22, 23.

The happy Condition of the *Israelites* above all other People, and the Greatness of their God above other Gods, is observ'd by the Prophet *David*, when he commemorates their wonderful Redemption from *Egypt* by the Hand of the Great G O D, who had also made known to 'em the true Religion, and enter'd into a solemn Covenant with 'em: *Wherefore thou art Great (says he) O Lord God! for there is none like thee, neither is there any God besides thee—And what one Nation in the Earth is like thy People, even like Israel, whom God went to redeem for a People to himself, and to make him a Name, and to do for you great Things and terrible, for thy Land before thy People which thou didst redeem to thee from Egypt from the Nations and their Gods? For thou hast confirm'd to thy self thy People Israel, to be a People to thee for ever; and thou, Lord, art become their God.*

Pf. 147.
19, 20.

Their Privilege in being entrusted with the Word of God, by which their Duty in all the parts of it was made known to 'em, is also celebrated by the Psalmist as a very great and peculiar Blessing: *He shews his Word to Jacob, his Statutes and Judgments*

ments to Israel: He hath not dealt so with any Nation, and as for his Judgments they have not known them. Praise ye the Lord.

And *Moses* excites 'em to a strict Observance of the Laws of God, by representing to 'em how much this would raise their Reputation among the Heathen, who should be forc'd to confess that no Nation under Heaven was so great, and wise, and happy as they, for the Excellency of their Laws and Constitutions, and the Greatness of their Privileges, especially that of offering their Prayers to the True GOD, and receiving favourable Answers from him: *Keep therefore, and do them* (says ^{Deut. 4. 6, 7, 8.} he, speaking of the Divine Commands) *for this is your Wisdom and your Understanding in the sight of the Nations which shall hear all these Statutes, and say, Surely this great Nation is a wise and understanding People; for what Nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law which I set before you this day?*

So that if we refer both to what *Moses* had observ'd to 'em before, and to what he insists on in our Text, it must be confess'd no People might compare with *Israel* for Happiness, seeing they surpass'd all other Nations for the Equity and Perfection of their Laws, and the Purity of their Worship, as well as for their miraculous Deliverances and surprizing Victories. For having said, *Happy art thou, O Israel! who is like unto thee?* he explains himself in the following Words, *O People sav'd by the Lord, who is the Shield of thy Help and the Sword of thy Excellency; and thy Enemies shall be found Liars unto thee, and thou shalt tread upon their High Places.* And indeed the Blessings here mention'd suppose those recited before; for God exerted his Power in their favor for the honor of his Name, and of the Religion they profess'd; and the Victories they obtain'd were the Reward of their Piety and Holiness, or at least the Encouragement of their Repentance.

This leads us therefore to consider,

2. The Account given us wherein their Happiness consisted,

ed, namely in the Favor of God, who secur'd 'em from the Power of their Enemies, and made 'em triumph over 'em. For this happy State is,

First declar'd in general, and then more particularly describ'd.

(1.) First their Happiness is express'd in general, in that they were a *People sav'd by the Lord*; that is, deliver'd after an extraordinary manner, so as to distinguish 'em from all other Nations, who only enjoy'd the common Benefits of the Divine Providence, but were not the Objects of God's peculiar Favor. And to be *sav'd by the Lord* not only signifies to be protected by him, but to be render'd prosperous and victorious by his Power. The *Chaldee* Paraphrase renders the words, *O People, whose Salvation is from the Face of the Lord*, that is, by his special Favour: And the word *Salvation* is of so great extent in the *Hebrew* Tongue, that it seems sometimes to comprize in it all sorts of Blessings; therefore God himself is call'd *our Salvation*, and the Prophecies of the Old Testament describe our Blessed Savior by the same Title, which is also given him in the New. And this Term is frequently us'd to signify Victory as well as Defence, and is sometimes so render'd in our *English* Translation. But,

Exod. 15. 2
Ps. 27. 1.
Ps. 118. 21.
Luk. 2. 30.
2 Sam. 23.
10.
Ps. 98. 1.

(2.) There is a more particular account given us of the great Happiness of *Israel* in the Terms that follow, which plainly denote both their Deliverances and Victories, seeing God is said to be both *the Shield of their Help*, and *the Sword of their Excellency*: For a Shield is an Instrument us'd for Defence, as a Sword is for Execution and Slaughter.

Ps. 84. 11.
Gen. 15. 1.

As God is the Protector of his People, he is often call'd their Shield. *I am thy Shield*, says God himself to *Abraham*; and says the Psalmist, *Our Soul waiteth for the Lord, he is our HELP and our SHIELD*; which is the same thing with *the Shield of their Help* in our Text. And 'tis to the same purpose that he is call'd a *Rock*, a *Fortress*, and *High Tower*; for these Terms which properly signify Places fortify'd either by Nature or Art, elegantly represent the Safety of those who are under the Divine Protection.

Ps. 18. 1.

The Sword of thy Excellency is render'd by some, *the Sword of*
of

of thy lifting up, and thought to express the Action of a Warrior, who raises his Weapon high when he designs to exert his utmost Strength in a full Blow on the Head of his Enemy; and so may denote a compleat Conquest: which seems to be the Sense of the Chaldee Interpreter, who renders this Phrase *the Victories of thy Strength*. Others translate it, *The Sword of thy Glory*, by which may be signify'd the honor God did 'em in blessing their Arms with so many glorious Victories. But the Septuagint turns it, *The Sword of thy Glorifying or Boasting*, which may respect the pious Acknowledgment they ought to make to God as the Author of all their Victories, and their entire Confidence in his Assistance: and this last Sense is express'd by the Syriac Version; *Thy Help is in the Lord, and thy Glory not in the Sword, i. e. not in thy own Sword*. To the same effect speaks the Psalmist; *Thou art my King, O God, command Deliverances for Jacob. Thro thee will we push down our Enemies: thro thy Name will we tread them under that rise up against us. For I will not trust in my Bow, neither shall my Sword save me. But thou hast sav'd us from our Enemies, and hast put them to shame that hated us. In God we boast all the day long; and praise thy Name for ever.* Psal. 44.
4—8.

When Moses declares that *their Enemies should be found Liars unto them, or should lie to 'em*; it may either signify the Fraud and Perfidiousness of their Enemies, which yet should not secure 'em from the Forces of the conquering Tribes, who should execute just Vengeance upon 'em for their Treachery by treading on their High Places: or that their Enemies would make use of lying Artifices and Pretences of Friendship to engage 'em to accept Terms of Peace, as the Gibeonites afterwards did Josh. 9. in the time of Joshua at the approach of the Israelites: or that they should submit themselves to Israel, for so the same word is elsewhere render'd—*The Strangers shall submit themselves to me* (says the Psalmist) or *shall lie unto me*; that is, shall feign Ps. 18. 44. themselves pleas'd with my Government, when their Fear shall oblige 'em to submit. Or lastly it may be translated, *They shall fail or be frustrated*; to which purpose this Word

Hof. 9. 2. is us'd by the Prophet *Hosea*, when he says, *the Wine shall fail*,
 Hab. 3. 17. and by *Habakkuk*, when he says, *The Labor of the Olive shall fail*. And a like Phrase is us'd in the *Latin* Tongue, *Spem mentita Seges*, to signify a Crop failing men's Expectation. So that the Sense may be, "Thy Enemies shall be utterly disappointed, their big Hopes shall become abortive, and their vain Boasts shall prove but idle Dreams and Fictions."

As for the Phrase of treading upon their High Places, it seems descriptive of the mountainous Country that *Israel* was to conquer, some of which Mountains were possess'd by the *Anakim*, who were Men of a gigantick Stature, and had Cities well fortify'd therein; which agrees with what *Moses* says to the Tribes in the foregoing Chapter, when he speaks of God's special Favor to them: *He made him ride on the High Places of the Earth, that he might eat the Increase of the Fields; and he made him suck Honey out of the Rock, and Oil out of the flinty Rock*. Or to tread on High Places may signify the Indignation God commanded this People to express against Idolatry, in breaking down and trampling upon the Images of the *Canaanites*, which were ordinarily set up on the Tops of Hills; and therefore the Places of Idolatrous Worship are so often term'd *High Places* in the Holy Scripture. Tho some are of opinion, that this Sentence should be translated, *Thou shalt tread upon their Necks*, or according to the *Chaldee* Paraphrase, *on the Necks of Kings*; that is, *Thou shalt triumph over 'em*. This was literally fulfil'd on some of the Kings of *Canaan*, who were subdu'd by *Joshua*, and thus treated by his Order, who when he had made 'em Prisoners, call'd for all the Men of *Israel*, and said to the Captains of the Men of War, who went with him, *Come near, put your feet upon the Necks of these Kings. And they came near, and put their feet upon the Necks of them*. After which they were put to death. And 'tis not unlikely that the Royal Psalmist alludes to this, when he acknowledges the Honor God had done him, in giving him the *Necks of his Enemies*; and in his Prophecy of the glorious Kingdom of the *Messiah*, *The LORD said to my Lord, Sit thou*

at

at my right Hand till I make thy Enemies thy Footstool. However 'tis certain the Holy Scripture often speaks of treading upon Enemies, to signify their intire Overthrow, and the contemptible Condition to which they are reduc'd, as well as to express the Triumph of the Conquerors: *Thro God we shall do valiantly* (says K. David) *for he it is that shall tread down our Enemies.* And the Psalmist seems to prophesy the Triumph of Jesus Christ over his Enemies, when he says, *Thou shalt tread upon the Lion and Adder, the young Lion and the Dragon shalt thou trample under feet.* Pf. 108.
13.
Pf. 91.13.

Upon the whole it appears, that as our Text contains the last Words of *Moses*, the expiring Prophet in an Extasy of Joy and Wonder therein represents the great and peculiar Happiness of the *Israelitish* Nation, in that they were under the special Care and Protection of the true God, who made 'em successful and victorious, while he frustrated the Designs and disappointed the Attempts of their Enemies, and made 'em submit to their Power, and furnish Matter for their Triumphs.

The Words thus explain'd, give me a fair Occasion more particularly to observe to you,

- I. How well the Terms of our Text agree with the History of *Israel*.
- II. How very happy that People was in being so peculiarly favor'd by God.
- III. I shall apply these things to our present Circumstances, and the Occasion of the solemn Joy of this Day.

But I shall first premise a few things to obviate the Difficulties, and prevent the Objections that might otherwise occur in my way.

1. It may well be suppos'd that these Words of *Moses* not only refer to the eminent Deliverance of the *Israelites* from the *Egyptian* Army, their Preservation and Successes in the Desert, and the new Victories they were to expect over the *Canaanites*, whose Country they were just going to invade: But are also

a Prophecy of all the remarkable Deliverances and Conquests with which it pleas'd God to bless that Nation thro all succeeding Ages, till by their Contempt of the true *Messiah*, and their obstinate Rejection of his Doctrine, they forfeited the Protection of God, and were utterly disclaim'd and abandon'd by him. Therefore,

2. These Words are not to be thought absolutely to predict an uninterrupted Series of Successes to this People, after what manner soever they should behave themselves; but with certain Limitations and Conditions, which God made in order to keep them in a constant Subjection to his Laws, and Dependence on his Providence.

It was necessary that the Cause for which they engag'd in War should be just and approv'd by God, otherwise they had no reason to expect the Interposition of his Providence in their favor. Therefore King Solomon specifies this Condition, when ^{2Chron. 6.} he prays that this People might be successful in War: *If thy* ^{34, 35.} *People go out to war against their Enemies by the way that thou shalt send them, and they pray unto thee toward this City which thou hast chosen, and the House which I have built for thy Name: Then hear thou from the Heavens their Prayer, and their Supplication, and maintain their Cause.* Which Prayer was accepted of God, as the following Chapter declares. And on the Occasion of a great Victory obtain'd over the Hagarites by some ^{1Chron. 5.} of the Tribes of Israel, the Sacred Historian says, *They were* ^{20, 21, 22.} *help'd against them, and the Hagarites were deliver'd into their hands, and all that were with them; for they cry'd to God in the Battel, and he was intreated of them, because they put their Trust in Him: And they took away their Cattel—and of Men a hundred Thousand. For there fell down many slain, for the War was of God.*

The Passages just now mention'd shew, that as the Occasion of their going to War ought to be lawful and just, so it was requisite to implore the Divine Assistance, by offering up solemn Prayers for the Success of their Arms; otherwise they could not reasonably promise themselves that the Goodness of
their

their Cause would secure 'em, but might justly fear a Defeat, as the Punishment of their Self-Confidence and Impiety.

Another Condition to qualify 'em for Victory, was their strict Adherence to the True Religion, and their Observance of the Commands of God, without which they had reason to expect that all their Prayers would be rejected as mere Formality and Hypocrisy, and themselves severely chastiz'd by the hands of those Pagan Nations whose Idols they adopted, and whose Manners they imitated. Therefore Moses often foretels the many Calamities that would befall 'em whenever they should revolt from the true Religion, and particularly in his Song in the foregoing Chapter: *But Jeshurun wax'd fat and kick'd—* Deut. 32. *He forsook God who made him, and lightly esteem'd the Rock of* 15, 16. *his Salvation. They provok'd him to Jealousy with strange Gods, with Abominations provok'd they him to Anger, &c. And when* V. 19, 20. *the LORD saw it he abhor'd them, because of the provoking of his Sons and of his Daughters; and he said, I will hide my Face from them.—I will heap Mischiefs upon them, I will spend my* V. 23. *Arrows upon them.—The Sword without and Terror within shall* V. 25. *destroy both the Young Man and the Virgin, the Suckling with the Man of grey Hairs.*

'Tis true, their unworthy and ingrateful Carriage towards God did not always stop the Course of their Successes: Sometimes it pleas'd the Almighty to give 'em extraordinary Proofs of his Compassion, as well by his Goodness to lead them to Repentance, as to silence the Blasphemy, and curb the Insolence of their Enemies; but they had no Promises of Deliverance and Victory, except on the condition of a serious Repentance and a national Reformation, on which terms they might hope for the Divine Succour, as appears by Solomon's Prayer: *If they* 2Chron. 6. *sin against Thee (for there is no man who sins not) and Thou be* 36—39. *angry with them, and deliver them over before their Enemies—If they return to Thee with all their Heart and all their Soul—Then hear thou from the Heavens, even from thy Dwelling-place, their Prayer, and their Supplication, and maintain their Cause, and forgive thy People who have sin'd against Thee.*

3. We may remark, that this Prophecy of *Moses* may be reasonably interpreted to respect not only the Church of God under the Old Testament, but also that under the New. For seeing the *Jewish* Nation are allow'd to have been a Type of the Christian Church, the Deliverances and Victories of the former may well be accounted so many Pledges and Patterns of the wonderful Preservation and Triumphs of the latter, especially in such Ages of the World wherein the Circumstances of the one should resemble those of the other. It will be found very difficult to explain many of the Prophecies contain'd in the Holy Scripture, without such an Accommodation as this. And the New Testament frequently applies to Christians those Promises which were originally made to the *Jews* in general, nay sometimes to a particular Member of the antient Church. The

Dent. 31. 6. Promise made to *Joshua*, for instance, to encourage his Invasion
 Josh. 1. 5. of *Canaan*, is by the Author of the Epistle to the *Hebrews* apply'd to all true Christians; *I will never leave Thee nor forsake Thee*; to fortify 'em against all the Difficulties they might expect to encounter. For since the Wisdom, Power, and Mercy of God are still the same, what reason is there to doubt of his Readiness to display those Perfections for the Support and Welfare of his People, whenever their pressing Necessities and Dangers, their hearty Repentance for their past Offences against God, their fervent Supplication to him, and intire Dependance on him, render it consistent with his Honor to give 'em Victory over their Enemies?

4. The Predictions in our Text, and those of the like kind in other parts of the Holy Scripture, are not to be extended to the Case of every good Man, but to those Civil Communities in which the true Worship of God is maintain'd, and moral Virtues countenanc'd and promoted. Some of the best of Men have become Victims to the Fury of their Enemies by an unjust Persecution; and this is wisely permitted by the Providence of God, both for their own Improvement in Grace and Holiness, and for the Advancement of Religion in the Minds of others by their Example. But when any Nation or large Society of

of Men are engag'd in a just Quarrel, and with true Humiliation for their Sins and Reformation of their Lives, seek the Favor of God and depend on his Assistance, 'tis the constant Course of Providence to espouse their Cause, and render 'em victorious over the Enemies of their Liberty and Religion. Nay Heathen Nations have often been remarkably blest with Prosperity and Success, when according to the measure of their Knowledg they have apply'd themselves to the Cultivation of Morality and the Practice of Virtue, and have discourag'd Vice and Profaneness.

Nor does this any way impeach the Justice of God; for seeing the special time of rewarding the Virtues of particular Men is after this Life, and this in proportion to their Good Works, and Sufferings on the account of Religion, it can be no Injustice to expose 'em to those Afflictions, which shall occasion the Enhancement of their future Happiness. And seeing Civil Communities are not to be rewarded as such in the World to come, where the Judgment is only of particular Persons, 'tis no wonder that God thinks fit to recompense 'em here, to encourage the Practice of those Virtues that are necessary to the Well-being of Society.

So that any Nation may reasonably expect the like Happiness with that attributed to *Israel* in the Text, on the same Terms which qualify'd that People for it, namely, a firm Adherence to the True Religion, and to the Practice of Morality.

With these Precautions I proceed, according to the Method before propos'd,

I. To consider how well the Terms in our Text sute the antient State of the *Israelites*.

But here it can't be expected that I should give any other than a general account of this matter; the Holy Scripture is full of Instances which verify these Words of *Moses*. As this People were eminently fav'd by the LORD, he is call'd their *Saviour* and *the Rock of their Salvation*. How often did He appear to be the *Shield of their Help*! They were wonderfully preserv'd

- preserv'd from the cruel Designs of the King of *Egypt*, notwithstanding the strict Orders he had given for the Massacre of all their Male Infants, that so the whole Race of 'em might be extirpated; and from the Fury of the *Egyptian* Army, which hotly pursu'd 'em when they left that Country at the Command of God, where they had been in a state of tedious Servitude. How well were they guarded by the Providence of God during their Pilgrimage in the Desert, and when they took possession of the *Promis'd Land*! How well defended from the Insults of their neighbouring Enemies, who envy'd their Settlement in *Canaan*! When all the Men of *Israel* repair'd to *Jerusalem* at the three annual Feasts, their Frontiers were miraculously protected, and those Enemies who at other times attempted to dispossess 'em, were so restrain'd by a secret
- Exod. 34. Influence of God's Power on their Minds, that they did not
24. so much as *desire their Land*, while they were engag'd in the Service of God on those Festivals. How wonderfully was the Plot of *Haman* frustrated, when he had form'd a Design to extirpate the whole *Jewish* Nation! And how remarkably was his Malice return'd with Vengeance on his own Head, while
- Esth. 9. 22. the *Jews* had their *Sorrow turn'd into Joy*, and their *Mourning into a Good Day*! And how eminently were they defended both from the Calumnies and Forces of their Enemies, when
- Neh. 4. they rebuilt *Jerusalem* in the time of *Nehemiah*!
- As God was *the Shield of their Help*, so he was *the Sword of their Excellency*, in blessing their Arms with frequent and surprizing Victories. While *Moses* was lifting up his hands in solemn Prayer for 'em, they defeated the *Amalekites*, who fell
- Exod. 17. upon their Rear in the Wilderness; and the *Ammonites*, who oppos'd their Passage thro their Country in their March to *Canaan*, and whose Inhospitality was punish'd with a total Over-
- Numb. 21. throw, both *Sihon* their King and *Og* the King of *Basban* with their Armies being put to the Sword. The *Midianites* were as entirely conquer'd by a small Detachment of the *Israelites*,
- Numb. 31. under the Command of *Phineas*, before they enter'd *Canaan*.

And

And when *Joshua* took possession of the *Promis'd Land*, a great number of Kings and their Armies fell by his Sword, tho' their Cities were fortify'd, their numerous Troops strengthen'd by Confederacy, and some of them Men of a prodigious Stature. The Time of the Judges in like manner furnishes us with the many strange Exploits and memorable Victories of those Great Men whom God rais'd up to assert the Liberty of *Israel*, and avenge 'em of their malicious Enemies. It would be a work of Time to give a just account of the many Trophies the Countries of *Moab* and *Ammon*, *Philistia* and other parts of *Canaan* afforded to *Othniel*, *Ehud*, *Shamgar*, *Deborah* and *Barak*, *Gideon*, *Jephtha*, *Samson* and *Samuel*; of the mighty Victories obtain'd, during the Regal Government, over the Troops of *Ammon*, *Amalek*, and the *Philistines*, by *Saul* and *Jonathan*; of the wonderful Progress of the Arms of *David* against the *Jebusites*, *Philistines*, *Amalekites*, *Edomites*, *Moabites* and *Syrians*, which gave so great an Enlargement to his Dominions, and was the Occasion of so many triumphant Psalms. The utter Defeat of the *Ethiopian* Army, consisting of a Million of Men, by King *Asa*; the Overthrow of the Armies of *Edom*, *Moab*, and *Ammon*, which help to make the Reign of *Jehoshaphat* so bright a part of the *Jewish* History; *Amaziah's* Victory over the *Edomites*, that of *Jotham* over the *Ammonitish* Army; and the miraculous Slaughter of the *Assyrians*, with their disgraceful Retreat from the Walls of *Jerusalem*, when that City seem'd altogether incapable of Defence, are incontestable Proofs how constantly God fought the Battels of *Israel*, while they were subject to his Laws, and depended on the Conduct of his Providence. To all which may be added the wonderful Achievements of this People recorded in the two Books of the *Maccabees*, and by *Josephus*.

The astonishing, and sometimes miraculous manner in which the *Israelites* were often preserv'd, and their Enemies destroy'd, could not but convince the World that the Great G O D was on their side. Sometimes an unaccountable Fear and Consternation seiz'd the Hearts of their Enemies, as *Moses* foretold in his

Exod. 15. his Triumphant Song: *The People shall hear and be afraid; Sor-*
 14, 15, 16. *row shall take hold of the Inhabitants of Palestina. Then the*
Dukes of Edom shall be amaz'd, the mighty Men of Moab, trem-
bling shall take hold upon them, all the Inhabitants of Canaan shall
melt away: Fear and Dread shall fall upon 'em, by the Greatness of
thy Arm they shall be as still as a Stone, &c. And in another
 Lev. 26. place—*Ye shall chase your Enemies, and they shall fall before*
 7, 8. *you by the Sword; and five of you shall chase a hundred, and a hun-*
dred of you shall put ten thousand to flight. Thus the prodi-
 gious Army of the Midianites fled before Gideon's three hundred
 Men, and in their Consternation madly turn'd every Man his
 Sword against his Fellow; sometimes the fiercest Attacks made
 by the best disciplin'd Troops of the Enemies of *Israel* prov'd un-
 successful, nor could their great numbers of Horses and of Iron
 Chariots preserve 'em from falling a Prey to the prosperous
 Arms of God's peculiar People. These sometimes were com-
 manded to stand still to see the Salvation of God, while he de-
 liver'd 'em by his own Arm alone, as when he parted the Red
 Sea to open a Road for their Escape, and to prepare a Grave
 for their Enemies, who were soon overwhelm'd by the return-
 ing Waters; and in the time of *Jehoshaphat*, when the Confe-
 derate Forces which came to attack that Prince quarrel'd among
 themselves, and sheath'd their Swords in each other's Bowels,
 so that his Troops had nothing to do but to sing the Praises of
 God, and then load themselves with the Spoil, according to
 2 Chron. the Prediction of *Mattaniah*: *Ye shall not need, says he, to fight*
 20. 17. *in this Battel; set your selves, stand ye still, and see the Salva-*
tion of the LORD with you, O Judah and Jerusalem: Fear
not, nor be dismay'd; to morrow go out against them, for the
LORD will be with you.

The Fall of the Walls of *Jericho* at the Sound of Rams-
 Horns, the Lamps and Trumpets of Gideon's Handful of Men,
 shew those Successes were more owing to the Sword of the
 Lord, than to that of *Joshua* or *Gideon*. The Reflexion of the
 2 Kings 3. Sun on the Waters, which occasion'd a Victory to *Jehoshaphat*
 and the King in Confederacy with him, by drawing their
 Forces

Forces into an Ambushment, serves to let us know that the Divine Providence sometimes accomplishes its Ends by the most unthought of Means, and can make any remote Accident subserve to the Ruin of one Army and the Triumph of another: Whereas at other times the Power of God has been eminently display'd in Miracles to render his People safe, and to make 'em victorious. Thus the Waters of the Red Sea were separated to preserve *Israel*, and swallow up the Power of *Egypt*: The Sun stands still to favor *Joshua* in the pursuit of his Enemies, while the Artillery of Heaven is discharg'd against 'em, and Hailstones of an extraordinary weight kill more than the Sword Josh. 10. of the Conquerors. And an Angel is sent to raise the Siege of *Jerusalem*, by cutting off 185000 of the *Assyrian* Army in one night, which oblig'd the rest immediately to retire from the Walls of that City.

As these Instances shew what reason *Israel* had to glory in the Sword of the LORD, which was lifted up in their Defence, and render'd them Conquerors, so they discover the Vanity of the blasphemous Boasts of their Enemies, who were found Liars to 'em, and often saw their vain-glorious Threatnings come to nothing. Thus *Moses*, in his Song at the Red Sea, observes, *The Enemy said, I will pursue, I will overtake, I will divide the Spoil, my Lust shall be satisfy'd upon them, I will draw my Sword, my Hand shall destroy them.* Exod. 15. But what follows,—*Thou didst blow with thy Wind, the Sea cover'd them, they sank as Lead in the mighty Waters: Who is like unto thee, O LORD, among the Gods! Who is like Thee, glorious in Holiness, fearful in Praises, doing Wonders!* After the like manner were the Hopes of *Zeba* and *Zalmunna*, the Princes of *Midian*, frustrated; who said, *Let us take to our selves the Houses of God in possession.* Pf. 83. 12. How insolent were the Words of *Rabshakeh* to the Jews, when he said, *Let not Hezekiah deceive you, for he shall not be able to deliver you.* Isa. 36. 14 Neither let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver us—15. Beware lest Hezekiah persuade you, saying, the LORD will deliver us. V. 18, 19, Have any of the Gods of the Nations deliver'd his Land 20.

out of the hand of the King of Assyria? Where are the Gods of Hamath and Arphad? Where are the Gods of Sepharvaim? And have they deliver'd Samaria out of my hand? Who are they amongst all the Gods of these Lands, that have deliver'd their Land out of my hand? that the L O R D should deliver Jerusalem out of my hand? And the Instructions given by that General to his Messengers are no less blasphemous; Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria, &c. But these vain Boasts were soon punish'd by the hand of an Angel, and all these Menaces had no other effect, than to shew the Vanity and Impiety of him that utter'd 'em.

Isa. 37. 10.

Josh. 5.
13, 14, 15.

By what has been said, 'tis evident that the Great GOD who march'd before *Israel* when they came out of *Egypt*, in a Pillar of Cloud by day and a Pillar of Fire by night, as the Symbol of his Presence; and the Captain of whose Host appear'd to *Joshua* with a drawn Sword in his Hand to encourage that General to invade *Canaan*, made the *Israelites* often tread upon the High Places of their Enemies, gave 'em Success in War, and frequent Triumphs, while they resign'd themselves to his Conduct, and obey'd his righteous Laws.

II. I am now to shew how great was the Happiness of this People, in being under the special Care and Protection of God, and blest with frequent Victories.

And at the very first view that Nation must needs appear to have been very happy, who were deliver'd from a most abject State of Slavery, and whose Liberty was asserted from Heaven by a long Train of Miracles: who as they were eminently preserv'd by God from the Insults of their Enemies in their March to a *Land flowing with Milk and Honey*, so were brought into the possession of that fertile Country by the most astonishing Victories; and there made securely to enjoy the happy Consequences of their military Successes and Triumphs, and in case of any fresh Attacks of their Enemies, to go out to Battel.

Battel with the assurance of returning Conquerors, and of singing new Triumphal Hymns to the Praise of the LORD of Hosts, whose *Right Hand and Holy Arm obtain'd these Victories*, and made 'em tread on the necks of their Enemies. Ps. 91. 1.

Can any one doubt of the happy State of that Nation, who reap'd the Fruits of their Victories in the low Submission of their Enemies, in the awful Respect of their Neighbours, in the Security of their Lives, and in the quiet Enjoyment of their Estates in one of the happiest Climates in the World, where they might have the true Relish of Liberty, while they sat every Man under his Vine and Fig-tree, none being able to make 'em afraid? Nor did they only taste the Sweets of all temporal Blessings under an excellent Civil Constitution, and a Body of Laws compos'd by God himself, who was their Governor as well as their Savior; but enjoy'd those nobler Pleasures that result from the Knowledg and Practice of a Religion, the Truth and Excellency of which was demonstrated to 'em by the fullest Evidence.

Their Preservation from the Attempts of their Enemies, and their Victories over 'em, include not only the immediate Joy and Glory of their Triumphs, and the Extent of the Fame and Terror of their Arms in other Countries; but also the consequent Safety of their Persons, the undisturb'd Conversation of their Relations and Friends, the Prosperity of their Families, the Advancement of their Trade and Commerce, and the Incouragement of their Industry in the Increase of their Wealth, and in the Improvement of Arts and Learning among 'em; and which is more than all the rest, the flourishing State of Religion, the Liberty of worshipping the True God *without the fear of Men*, and the opportunity of encouraging Holiness and Virtue at home, as well as that of spreading the Knowledg of the True Religion in other Nations.

So that whatever can be suppos'd dear and valuable to Men in this World, and whatever tends to make 'em happy for ever in the World to come, is comprehended in the Description of the State of *Israel* in our Text.

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Thus we see how much reason Moses had to say, *Happy art thou, O Israel! who is like unto thee, O People sav'd by the Lord!* Deut. 7.14 *&c.* as he elsewhere tells 'em, they should be blessed above all People, and sometimes particularly recounts the various Blessings that should attend 'em, which are the same with those we Deut. 28. have been observing.—*All these Blessings shall come on thee and overtake thee, if thou shalt hearken to the Voice of the LORD thy God. Blessed shalt thou be in the City, and blessed shalt thou be in the Field: Blessed shall be the Fruit of thy Body, and the Fruit of thy Ground, and the Fruit of thy Cattel, the Increase of thy Kine, and the Flocks of thy Sheep: Blessed shall be thy Basket and thy Store: Blessed shalt thou be when thou comest in, and Blessed shalt thou be when thou goest out. The LORD shall cause thy Enemies that rise up against thee to be smitten before thy face: They shall come out against thee one way, and flee before thee seven ways—The LORD shall establish thee a Holy People to himself, and all the People of the Earth shall see that thou art call'd by the name of the LORD, and they shall be afraid of Thee—The LORD shall open unto thee his good Treasure, the Heaven to give the Rain to thy Land in its season, and to bless all the Work of thy Hand, and thou shalt lend to many Nations, and thou shalt not borrow. And the LORD shall make thee the Head only, and not the Tail, and thou shalt be above only, and thou shalt not be beneath; if thou hearken to the Commandments of the LORD thy God, which I command thee this day to observe and do.*

The View of the Order of the Camp of Israel in the Wilderness, as well as the Fame of what God had done for 'em, in delivering 'em from the Bondage of Egypt, and in making 'em triumph over the Amalekites and Amorites, together with the Prophetick Discovery Balaam had of their future Prosperity and Glory, extorted Blessings from the Lips of that Soothsayer, when he was tempted to curse 'em by the Offer of a very great Reward from the King of Moab. How shall I curse, says he, Num. 23.8 *whom God hath not curs'd? or how shall I defy whom the LORD hath not defy'd? Behold I have receiv'd a Command to bless, and* he

he hath blessed, and I cannot reverse it. He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel. The LORD his God is with him, and the Shout of a King is among them.—Surely there is no Enchantment against Jacob, neither is there any Divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?—How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel! Ch. 24. 5.—God brought him forth out of Egypt; he hath as it were the Strength of an Unicorn. He shall eat up the Nations his Enemies, and shall break their Bones, and pierce them thro with his Arrows—Blessed is he that bleffeth thee, and cursed is he that curseth thee. I shall conclude this Head with the Words of the Psalmist: Happy is that People that is in a such case! Yea, happy is that People whose God is JEHOVAH. V. 23. V. 8, 9. Ps. 144. 15.

III. I am now to apply the things on which I have insisted to our own Circumstances, and especially to the happy Occasion that has brought us together to celebrate the Praises of God on this Joyful Day.

The present Condition of *England* does in so many Instances resemble the antient State of *Israel*, that while I have been discoursing of the Privileges of the one, I am sure you could not forget the Happiness of the other. The Temperature of our Climate, and the Fruitfulness of our Soil; our commodious Situation for Trade, the wise Constitution of our Government, the good Provision made by our Laws for the Preservation of our Liberty and Property, and the Truth and Excellency of our Religion, render the Comparison too obvious not to have been made in your own Minds.

The Indulgence of Heaven towards us, in defeating the secret Plots and open Attempts of our Enemies, in protecting our Country from design'd Invasions, and the best of our Kings from the Sword abroad, as well as from the Assassinating Dagger at home, all shew how much we have been the Objects of God's peculiar Favor.

Without mentioning the many Deliverances and Victories
wherewith

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wherewith God has honor'd this Nation since Reformed from the Romish Religion, our own Memory can furnish us with an Account of the Revolution, under the Conduct of the late K. *William*, whose Name will always appear bright in our *English* History, as long as the Love of LIBERTY and RELIGION shall obtain among us; that Liberty which he so gloriously restor'd, and that Religion which he so happily secur'd by the favourable Providence of God, and which the same Divine Hand has preserv'd to us by many remarkable Successes, and frequent Returns of Triumph both by Sea and Land; especially in the Reign of her present Majesty, who has receiv'd a singular Honor from Heaven on this account.

The never-to-be-forgotten Victory of *Hochstet* will shine among the other great Actions that adorn her Reign with a peculiar Glory, not only in our own Annals, but in the Histories of other Nations: A Victory so great in it self and in its Consequences, that we could scarce hope this Age would ever see any thing like it, till the Battel of *Ramellies* and the following Successes convinc'd us that nothing is too great to be expected by us, while God is *the Shield of our Help, and the Sword of our Excellency*.

As this wonderful Progress of our Arms and those of our Allies in *Flanders*, together with the eminent Success attending the Confederate Troops in *Spain*, is the Occasion of our present Joy and Thanksgiving; I think it proper to excite you to the Duty of praising that God to whom Victory belongs, by giving you a brief Representation of these Great Actions and their Consequences, which now employ the Thoughts and engage the Admiration of all *Europe*.

You cannot be ignorant, how great and early Preparations were made this year by the *French* King to push the Allies on all sides with the utmost Vigor, in hope to retrieve his declining Glory, and (as much as possible) to wipe off the Disgrace of the Battel of *Hochstet*. One Army lays siege to *Barcelona*, another prepares to invest *Turin*. To favor the first Design the *French* Fleet is sent with a vast Quantity of warlike Provisions; and

and if they had carry'd this Place, it would, in all appearance, have much facilitated their Attempt on the other : and I need not tell you of how fatal Consequence their Success against those Cities was likely to have been to the Confederates in *Spain* and *Savoy*, and indeed in all *Italy*, where they had obtain'd some Advantage against the *German* Troops. The early Advances of the Enemy on the *Rhine*, where they had a numerous Army, and the Diligence they us'd to assemble a vast Body of their best Troops in *Flanders*, to fall on the Duke of *Marlborough* before all his Forces had join'd him, gave no very favorable Aspect to our Affairs, and made our Enemies promise themselves certain Victory ; and what would have been the tragical Effects of their Triumph, if it had happen'd according to their Expectation, is too obvious to need a particular Account.

The *French* Measures appear'd to be well concerted, but they have been intirely broken by the Arm of the Almighty. *Barcelona* has been very opportunely reliev'd ; the Enemy have quitted their Camp with Shame and Loss. The Confederate Army in *Flanders* fall on their Enemies, instead of expecting their Attack, and have gain'd a Compleat Victory, by which the Face of Affairs throughout *Europe* is extremely alter'd.

How remarkably did the Providence of that God, whom Winds and Waves obey, interpose by a Storm to retard the *French* Fleet for many days, which prevented 'em from bringing the necessary Provisions for their Army before *Barcelona* ; without which delay, in all human probability that Place had been taken before the *English* Fleet could have arriv'd to relieve it ! How seasonably this Succour came, when the Siege was considerably advanc'd, and large Breaches made in the Walls, and the small number of Regular Troops within not likely to defend it long against so considerable an Army as that which invested it ! What a remarkable Courage and Activity appear'd in the Young King who defended it, whom no Persuasions could oblige to retire from the Town, which if he had done, 'tis not unreasonable to suppose that City would have

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have been surrendred before the Arrival of our Navy !

How much the expeditious March of the Earl of *Peterborough*, and his Application to relieve the Town, by throwing in what Succours he was able, contributed to the saving of that City, 'tis easy to conjecture ; and seem no less honorable to that General, than the Valor and good Conduct he before shew'd in the Siege of it, by which he soon oblig'd that important Place to surrender.

The precipitant Motion of the *French* in the night from their Camp, after a Siege of 35 days, in which they are said to have wasted about a fourth part of their Army, and the prodigious Quantity of warlike Stores they left behind 'em, all serve to inform us, that they were struck with the greatest Consternation, and under the terrible Apprehension of a difficult Retreat, as indeed it happen'd to their considerable Damage.

All the World sees the Importance of the timely raising of this Siege, the happy Consequences of which daily appear in *Spain*, and give a fair prospect of restoring that People to their former Liberty : Besides the mighty Influence it must be suppos'd to have on the Affairs of *Piémont* and *Italy*, in favor of the Confederacy.

While we were in pain for a Place of so great consequence, the Divine Providence that had in the critical Juncture secur'd it from the Force of our Enemies, before we could hear of its Safety, happily surpriz'd us with the News of the Glorious Victory at *Ramilly* : where, tho the *French* Army was much superior in number to that of the Allies, and a great part of it consisted of the best Regiments of *France*, among whom were the Troops of the King's Household, tho they had the advantage of chusing their Ground, and knew we were not on equal terms with 'em, the Confederate Troops not being all join'd ; yet they receiv'd a mortal Blow, the Memory of which will descend to all succeeding Ages.

The Disorder and Confusion into which they were put by the Courage and Vigor of our Troops and the Conduct of their Generals, the prodigious Slaughter that was made among 'em,

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as well as the great number of Prisoners that were taken, among whom were many Officers of Note, and the large Spoil left in the Field, render the Victory very great and surprizing.

But the strange Terror that seiz'd the Enemy in their flight, and made 'em abandon so many strong Places, and the sudden Submission of so many populous and wealthy Cities and Towns, make it much more considerable. A large and fertile Country finds it self in an instant deliver'd from the Tyrannick Yoke of *France*, notwithstanding the great number of *French* Garisons that aw'd 'em before: and what might have been accounted the Work of an Age, is perform'd in the compass of a few days.

The Multitude of Deserters that have quitted the Service of our Enemies, and join'd themselves to the Confederate Army, has not a little weaken'd the former, and added in proportion to the Strength of the latter.

Amidst these astonishing Successes, we have great reason to own the Favor of God in the eminent Preservation of both the *English* and *Dutch* Generals. Since the Lives of those Great Men are so valuable to the Publick, the Fall of either of them in the Field of Battel might have made a very unhappy Impression on the Army, and might have diminish'd (if not frustrated) the Success of that Memorable Day. However it would have drawn a Veil on the Lustre of this; and lessen'd our Joy on this Occasion, wherein we adore that kind Act of Providence which so signally preserv'd 'em Both to see the Glorious Consequences of the Victory then obtain'd.

As the distinguish'd Character of the Duke of *Marlborough*, for his Knowledg and Experience in the Art of War, and the great Credit he has abroad as well as in his own Country, make his Presence necessary at the Head of the Confederate Troops: so This shews us how much reason we have to bless God for delivering him twice that day from the utmost danger, first when fallen from his Horse, and then when he was remounting. Which wonderful Preservation of that General,

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calls to mind the like favorable Interposition of the Divine Hand several times, to divert the Stroke of Death from the late King *William* of Glorious Memory, when engag'd in Battel for us in the same Cause of Liberty, which is now again so vigorously asserted by the Allies, and so happily favor'd by the Providence of God.

If we regard the Consequences yet reasonably to be expected from this expeditious Progress of our Arms, the Prospect may advance our Hope to a pitch equal to that to which our Admiration is rais'd by what is already done.

These Operations, as great and extensive as they appear, are effected so early in the Year; Victory, and the Encouragements that attend it, have inspir'd the Conquering Troops with so much Resolution and Intrepidity; and the defeated and broken Army of *France* is so strangely terrify'd; that as the latter seem incapable of attempting any great matter, till Time has worn off the Impression of that Terror which has seiz'd 'em, and rally'd their dissipated Spirits; so it may well be suppos'd the former will hardly think any Enterprize too great, or any Difficulty insuperable; while they are entirely satisfy'd in the Conduct of their Generals, and find the Hand of the Almighty engag'd on their side.

And here I can't forbear to observe, that on this occasion, as well as formerly, it has pleas'd God principally to honor the Protestant Troops in the Confederacy: as if the Design of Providence was hereby to soften the Minds of the Romanists, in favor of those against whom they had conceiv'd an inveterate Aversion; since they can't be insensible, that they chiefly owe the Preservation and Restitution of their Liberty, and whatever else is valuable to 'em in the World, to those whom they have been taught to call *Hereticks*. Who knows how far the Obligations they find themselves under to the Protestant Princes, and their Forces, may abate their Bigotry, and diminish their Prejudices, and dispose 'em to enquire into the Reason of the Religion of those, who concur so well with them in the Cause of Civil Liberty.

Nor

Nor may I omit to remark that the pious Method her Majesty has taken to open each Campaign with publick Prayers, has receiv'd a signal Approbation from Heaven by the many wonderful Successes, that have given us such joyful Opportunities as this to celebrate the Divine Praises. And the Appointment of a National Thanksgiving for such eminent Blessings, is no less an Argument of the Queen's Piety, and has met with an uncommon Reward, as an Encouragement both to her Majesty and her People, constantly to recommend the just Cause wherein they are engag'd to the Conduct of that Righteous and Merciful God to whom Victory belongs.

We are moreover to remember how good a Foundation was laid by the Providence of God for an effectual Opposition to the Efforts of our Enemies, by inclining the Parliament to that *Union and Moderation*, so frequently recommended by her Majesty, which dispos'd 'em to an unanimous and early Application to the publick Business, that a timely Provision might be made of the necessary Supplies for carrying on the War with Vigor.

The more extensive the good Consequences of our Triumphs are, with the more Joy they ought to inspire the Heart of every good Man, who must needs be pleas'd with what he sees conducive to the Happiness of Mankind in general: But the large share this Nation has in both the Honor and Advantages of these Victories, is evident to every one of us, who values his Liberty and the free Exercise of his Religion.

Is it necessary I should remind you of the danger we have formerly been in of losing Both, and how much Blood and Treasure has been expended for their Security? Are there not Instances enough in the World of the Miseries of those People, who have been so unhappy as to fall under a Tyrannick Power, particularly that of *France*?

Are not many Thousands of the Natives of that Country, who are scatter'd thro the World by a cruel Persecution, and expos'd to Variety of Hardships in foreign Nations, so many living Witnesses of the savage Treatment we must have expected,

pected, if God had suffer'd the ambitious and bloody Designs of that Prince to succeed? Has not the Cruelty he has exercis'd on prodigious numbers of his own People, by the Confiscation of their Estates, by ravishing their Children from their Arms, by the Confinement of their Persons in the most loathsome Prisons, by breaking 'em on the Wheel, by chaining 'em in Gallies, there condemn'd to perpetual Slavery; in a word, by making 'em suffer the most barbarous Methods of Torture that could be invented: Has not this Cruelty, I say, which renders the Reign of that King so infamous, given us a just Sense and Relish of the great Mercy of God, that has preserv'd us from falling a Prey to his Despotick Power?

I hope it will not be thought that the mention of this inhuman Treatment of our Fellow-Christians, which is apt to make Nature recoil, and inspire Men who are not cruel or stupid, with Trouble and Horror, is now unseasonable; and that it draws a Cloud on the Lustre of this bright and chearful Day, which is devoted to Joy and Thanksgiving: For the terrible Idea of the Misery of those who live where Arbitrary Power obtains, ought to enliven our Joys and increase our Thankfulness to the Divine Majesty, who has preserv'd us from those fiery Trials that once threaten'd us, and made us triumph over the Enemies of his Church.

Nor should we forget our suffering Brethren at such a time as this; since the Remembrance of their Afflictions is proper to put us in mind of the Demerit of our own Sins, which might have long since expos'd us to the same Calamities, if the Mercy of God had not prevented. And as our Sympathy with those who still suffer these Cruelties is an Obligation laid on us by our Holy Religion; so 'tis likely to set an edge on our Devotion, and to render our Prayers more fervent, when we address our selves to God for the Deliverance of those who are persecuted for Righteousness sake.

And 'tis not to be doubted that while those good People groan under Tyranny and Persecution, it is some Relief to their drooping Spirits, some Alleviation of their Sufferings, to
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hear of the repeated Victories obtain'd over their Persecutors, of the Establishment of the True Religion, and the Revival of Liberty in other Countries, which may give 'em a hopeful Prospect of the Restoration of the same Blessings to themselves. Thus, since the Apostle directs us to *rejoice with them that rejoice, and weep with them that weep*; as they partake of our Joy, we should by our Christian Commiseration share in their Sorrow.

And is there not a just ground of Hope, that the Honor God has done the Protestant Princes and States, in giving their Arms such extraordinary Success, is in order to give 'em one day an opportunity of expressing their Gratitude to Heaven, by re-establishing the Protestant Religion in those Countries from whence it has been extirpated by the most barbarous and perfidious Methods, contrary to all Law and Justice, the most solemn Oaths and sacred Treaties? And who knows whether a Work so Just, so Charitable, so Pious, and every way so Glorious, is not reserv'd for the Reign of Queen *ANNE*; whose Forces both by Sea and Land have had so great a hand in the Mortification of that Grand Enemy of our Religion, and of the Liberty of Mankind?

And now what shall we render to the LORD for all his Benefits? If we have any Sense of Religion, Gratitude, or Ingenuity, the Service of this Day, which is to offer the Sacrifice of Praise and Thanksgiving, will be as agreeable to us as it is just and reasonable in it self.

God has been pleas'd to maintain the righteous Cause in which we are engag'd, and not only to defend us from the Insults of our Enemies, but to punish their Treachery and Ambition, by making 'em fall before us in the Field. Hereby he has preserv'd to us the Enjoyment of whatever is justly valuable among Men: Hereby he has secur'd her Majesty's Throne and the Protestant Succession, and confirm'd our Hope of transmitting our Holy Religion and Civil Liberty to our Posterity, notwithstanding the Pretences and Attempts that have been made to deprive us both of the one and of the other.

other. How highly should we esteem those Blessings, which have been endear'd to us by so many wonderful Turns of Providence employ'd for their Preservation! What a warm and lasting Impression ought so many signal Instances of the Divine Favor to make on all our Minds! especially when we consider how unworthy of the least of all God's Mercies our Sins have render'd us, and how justly he might have punish'd us, by delivering us into the hands of those Enemies, whose tender Mercies are Cruelty. Since he has not been *extreme to mark our Iniquities*, but chuses by his Goodness to lead us to Repentance; since he has encourag'd the Efforts that have been made by our Governors and Others for a general Reformation of Manners, by these extraordinary Successes of our Arms, methinks 'tis a sufficient Indication to us, that if Good Men of all Ranks and Characters among us were so wise and happy as to use their utmost Endeavors to advance that glorious Work, we might expect to see *yet greater things than these*. O that they were wise, that they understood this, that they would consider their latter End! How should one chase a thousand, and two put ten thousand to flight, &c.

Deut. 32.
29, 30.

X But how great an Unhappiness would it be, if those who have in so many respects been made by the Indulgence of God to resemble the *Israelites*, his once peculiar People, should make themselves like 'em too in that Ingratitude and Folly, by which they too often interrupted the Course of God's Blessings, and incur'd his severe Displeasure. God forbid! that any of us should imitate that ungrateful People in the Degeneracy of their Manners; in their Neglect of the Essentials of Religion, while they furiously contended for the minutest Circumstances of it, and sometimes for things that had no just relation to it; and in their factious and inconstant Temper, which made 'em uneasy under the Happiest Government, and murmur at the Best of Governors. For if we should imitate their Sins, what reason have we to promise our selves Impunity, any more than they; who by their Folly became at last as remarkable Examples of God's Extraordinary Judgments, as they once

once were of his Peculiar Favors? After all the Great Things God has done for us, may we never give him occasion to upbraid us as he did that People: *Do ye thus requite the LORD,* Deut. 32. 6. *O foolish Nation? Is not He thy Father who has bought thee? Hath he not made thee and establish'd thee?*—And to complain of us as he did of them: *They are a Nation void of Counsel, neither is there Understanding in them.* V. 28.

Let us beware, lest after having *sung the Praises* of God, we Ps. 106. forget his Works, and refuse to wait for his Counsel: Let not ^{12, 13.} our Thanksgiving evaporate into Pride and Levity, or sink into Intemperance and Luxury; but let it appear in a Rational and Religious Joy, accompany'd with a humble Acknowledgment, that we owe all the Successes we now celebrate to the *Shield and Sword of the LORD*; that 'tis thro Him that our Ps. 60. 12. Troops have done valiantly, and that 'tis He who has trodden down our Enemies. Let us always depend on his Almighty Power, and the wise Conduct of his Providence. While some trust in Ps. 20. 7. Chariots, and some in Horses, let us still remember the Name of the LORD our God. Let our Prayers, which he has so often answer'd, be constantly address'd to Him, for the Accomplishment of that Great Work of restoring Liberty to Europe, which has been advanc'd to so good a degree by his special Providence; and for the prosperous and flourishing State of the Church of God throughout the World.

Let us shew our selves grateful to God, in giving all due Honor to those Illustrious Persons whom he has chiefly employ'd to mortify the Pride and Insolence of our Enemies, and to secure us from their Power. Let our ingenuous and just Acknowledgment of their Merit, shew we are very far from envying them the Glory of their Prudence and Valor: Nor are we to forget how much we owe to the Resolution and Courage of the Forces under their Command, who have so often hazarded their Lives for our Safety.

Let us bless God for the Great Favor he has shown us in placing Her Majesty on the Throne of these Kingdoms, under whose happy Government we enjoy so many pe-

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peculiar Blessings. Let the eminent Reward of her Virtues, by the Victories that God has given her, incite us to the Imitation of her Royal Example. Let us continually pray for the Happiness and Prosperity of Her Person and Government, and contribute all we can to the Support of her Throne.

To conclude; If our Hearts were generally so affected with the Triumphs God has given us, as to engage us to declare and maintain an irreconcilable War against our Sins, we might reasonably hope, that as our Enemies have been already *found Liars*, both on the account of their Fraud and Treachery, and in regard of their Vain-glory and Boasting; so we shall be blest with repeated Victories, till we shall see Peace and *Righteousness the Stability of our Times*; and that it shall still be said of England as it was of Israel: *Happy art thou, O England! who is like unto Thee, O People sav'd by the LORD! the Shield of thy Help, and who is the Sword of thy Excellency. And thy Enemies shall be found Liars unto Thee, and Thou shalt tread upon their High Places.*

F I N I S.



